



‘To see through the eyes of another’ The Third Space — an alternative view of Australian Studies

*Victor Hart
Oodgeroo Unit
Queensland University of Technology*

*Dr Keith Moore
School of Humanities & Human Services
Queensland University of Technology*

**Paper presented to the Social Change in the
21st Century Conference**

**Centre for Social Change Research
Queensland University of Technology**

28 October 2005

'To see through the eyes of another'

The Third Space — an alternative view of Australian Studies

Victor Hart –Oodgeroo Unit, and Keith Moore, School of Humanities and Human Services

Synopsis

This paper reflects upon the inclusion of Indigenous content, both overtly and incidentally, in several Australian studies units offered by the School of Humanities and Human Services at QUT in 2005. With much of the impetus behind this action arising from a teaching and learning large grant project to 'embed' Indigenous perspectives in the Humanities and Human Services curricula, the teaching approaches required students to think about their own identity and their understandings of society. In particular, the content requirements and objectives of the Australian studies units under investigation encouraged students to explore, critically analyse and question their views on culture, society and ethnicity in relation to Indigenous perspectives. The content particularly confronted racism and intolerance in relation to Indigenous/non-Indigenous contact, with the lecturers' approach to teaching Indigenous issues within 'conventional' Australian studies units utilising the concept of 'the third space'.

The evaluation of two Australian Studies units, 'Brisbane in the Twentieth Century' and 'Conspiracy and Dissent in Australian History', is focused upon in this paper. At the end of the first semester, the lecturers used examination questions to obtain feedback about Indigenous content in the former unit. The results were uniformly praiseworthy but appeared to lack sincerity in some cases — especially as the lecturers knew via the students' comments in tutorials that some resented the enthusiastic inclusion of Indigenous issues. The following semester the lecturers obtained feedback on their embrace of Indigenous content in 'Conspiracy and Dissent in Australian History' via a questionnaire and the results exposed this circumstance. In this paper, the authors also question the morality of promoting particular views on Indigenous issues to students.

Keywords: Indigenous; Australian studies; Humanities; QUT; curriculum; racism

Introduction

In 2005, the authors of this paper embarked upon an intensive program to embed Indigenous content in two Australian studies units offered by the School of Humanities and Human Services at QUT. With much of the impetus behind this action arising from a teaching and learning large grant project, the teaching approaches required students to think about their own social and cultural identity and their understandings of society. In particular, the content requirements and objectives of the Australian studies units under investigation encouraged students to explore, critically analyse and question their views on culture, society and ethnicity in relation to Indigenous perspectives. The subject matter particularly confronted racism and intolerance in relation to Indigenous/non-Indigenous contact.

The three-year project to incorporate Indigenous content and perspectives into the curriculum and pedagogy in the School of Humanities and Human Services and the Faculty of Creative Industries at QUT commenced in 2002 with the acquisition of a Teaching and Learning Development Large Grant. The principal purpose of the grant was to facilitate students receiving a learning experience enriched by exposure to Indigenous content and understandings. Lecturers were to promote this through the organization of lectures and assessment that encouraged students to reflect and broaden their appreciation of their identity by developing critical thinking and learning skills applicable to Indigenous perspectives.

Some of the teaching and learning objectives of the grant application included requiring students to locate, discuss, analyse and evaluate information from a range of sources as they related to Indigenous issues; carry out research assignments with an Indigenous component and analyse the cultural construction of knowledge and cross-cultural practices. A census of Humanities subjects identified Australian studies and Australian history units as appropriate for a more overt inclusion of Indigenous perspectives in their content. The 2005 program investigated in this paper involves two units: 'Brisbane in the Twentieth Century' in the first semester and 'Conspiracy and Dissent in Australian History' in the second, with Indigenous content evaluated in the former unit carried out via two extended answer examination questions and in the latter via a questionnaire that also encouraged an extended response.

Embedding Indigenous Studies in the Australian Studies Curriculum

Over a three-year period commencing in 2002, a staff development process took place to enhance lecturer understanding of a commitment to Indigenise the Curriculum at QUT. In the case studies under investigation, a mentorship/collegial approach between the authors, along with wider reading in the area and conference and symposium attendance, were the principal methods of staff development and reflection utilised, with Victor Hart, the manager of the Oodgeroo Unit at QUT performing the role of advisor/confidant to Australian Studies Lecturer Keith Moore.

The Oodgeroo Unit has a major responsibility and commitment to improving access to university education for Aboriginal and Torres Strait Islander people so that more have opportunities to participate in higher levels of education. An additional objective is to offer support to Aboriginal and Torres Strait Islander students who gain entry to QUT. The Oodgeroo Unit also performs a leadership role in the university in promoting cultural awareness and social justice for Indigenous Australians, and Victor Hart was fulfilling this commitment via his role in the Australian Studies program as well as in numerous other capacities in the university.

The team teaching relationship between Hart and Moore was an ideal learning situation for both lecturers as it allowed for the accommodation of both individuals' personal dynamics. To cite Gus Worby (2004: 239) an Australian studies Professor at Flinders University closely involved with the Yunggoendi First Nations Centre for Higher Education and Research:

if you have the chance to work with Indigenous colleagues to construct the teaching and learning circumstances in which two overlapping Indigenous and non-Indigenous realities, authoritatively represented, are at work at one and the same time, and where the relationships are strong enough for colleague to teach colleague whenever and wherever the opportunity presents itself, grab it with both hands. It is the best of working processes and the most influential of learning experiences.

As a non-Indigenous lecturer, Moore was concerned that his views on Indigenous topics lacked legitimacy, and believed that only Indigenous lecturers could effectively convey an Indigenous perspective on issues. He still holds this belief, but both authors appreciated that Indigenous/non-Indigenous interaction over the past 200 years was a legitimate topic for student investigation under the supervision of non-Indigenous lecturers. This was especially the case if the alternative was merely a cursory and brief examination of this important aspect of Australian history, as this would convey the impression that such matters were unimportant. Hence, both Hart and Moore considered topics such as Black deaths in custody, the stolen generation(s), *terra nullius*, the frontier wars and the forfeiture of Indigenous wages legitimate topics for inclusion in the mainstream Australian history/Australian studies courses at QUT.

'Brisbane in the Twentieth Century'

'Brisbane in the Twentieth Century', one of the semester 1 2005 Australian studies units involved in this embedding project was an elective unit taken by second and third year non-Indigenous Australian students. Outcomes for those undertaking this unit relating specifically to the Indigenous content included embracing diversity, acquiring an understanding of and concern for contemporary Indigenous issues, obtaining an enhanced understanding of social/cultural complexities, exhibiting a willingness to embrace other ways of knowing, and showing evidence of having acquired an understanding of cross-cultural dynamics. The tutorials had a socially aware focus with *Radical Brisbane* by Ray Evans and Carole Ferrier the prescribed text.

Teaching Philosophy for both 'Brisbane in the Twentieth Century' and Conspiracy and Dissent in Australian History

In teaching the students, the lecturers challenged existing beliefs to arrive at new and uniquely individualistic understandings. Inspired by Homi Bhabha's notions of 'hybridity' and the 'third space', the pair encouraged their students to rethink long established understandings about culture and identity so that they could arrive at more inclusive alternatives (Bhabha, 1994: 37, 114, 115, 120). Embracing a view shared by University of Waikato academic Paul Meredith (1998) when looking at Maori/Pakeha relations in New Zealand, the authors rejected an 'us-them' dualism', and instead sought to discover a hybrid sense of cultural understanding that embraced 'a mutual sense of both/and'. As Bhabha (1994) had contended, hybrid understandings occur through the interaction of the coloniser with the colonised, with this hybridity or in-between space — the 'cutting edge' of negotiation. In encouraging their students to enter the third space, the lecturers were aware that this required them to consider alternate views and disruptions to common sense understandings of Australian nationalistic understandings of culture and history and Australian Aboriginality. For those who discarded the dual culture template, the results were rewarding.

No doubt, numerous urbanized Indigenous Australians have acquired this 'cultural intelligence'. For non-Indigenous Australians unaccustomed to such thinking however, the task can be challenging and can promote resistance (Butz, 2002).

Student Evaluation of 'Brisbane in the Twentieth Century'

In the end of semester examination of 'Brisbane in the Twentieth Century', the lecturers asked their students to write in 150 words 'Why ... many Australians consider that their country has had a shameful past concerning the treatment of its indigenous people' and a second requirement asked them to 'Discuss ways in which Victor Hart's lectures enhanced their understanding of Indigenous Australians'. The students reflected an awareness of Indigenous cultural understandings in their answers. One student decried the 'ridiculous reasons for removing Indigenous children from their parents' and another, also talking about the stolen generation, condemned 'the methodical manner in which authorities [had] attempted to destroy a civilization'. Another student stated that it was 'incomprehensible that forty years ago Indigenous Australians were still denied citizenship', and another felt that she had acquired 'some comprehension of being the target of discrimination'. Others praised Indigenous efforts to maintain their culture and several recognised the 'contribution of Indigenous diggers in the World Wars'. One student commented that 'education [was] important to reduce racism in our community and another felt that she had, in some lectures at least, received exposure to 'Australian history from an Indigenous perspective'.

At QUT (and other universities) examinations are a time-honoured method of determining a student's competency in meeting proficiency in a unit. Consequently, such responses gratified the lecturers — after all, it did indicate that the students had acquired an understanding of and concern for contemporary Indigenous issues; they had embraced diversity, they had acquired an enhanced understanding of social/cultural complexities and so forth. However, both Hart and Moore harboured a sneaking suspicion that this method of appraisal was an inadequate method of truly gauging whether attitudinal changes had taken place. The questions encouraged the students to reflect sensitively on Indigenous issues and in order to achieve high marks, they complied. Overall, the answers were insufficiently critical, and overly compliant. For the lecturers, the responses revealed that all of the students had embraced the not so hidden messages contained in the content of their lectures.

Attitudinal change is difficult to assess with any exactitude. Furthermore, should it be the subjective outcome of teaching and how do you assess what the attitudes of students would be to Indigenous issues prior their engagement with Indigenous content? After all, who are we to judge whether students come to these courses in Australian studies with 'negative' attitudes or with limited knowledge about Indigenous history and culture? In all fairness, we assumed that the issues and perspectives that we presented would not be in the realm of common knowledge of all students but that most would possess enough general knowledge about Australian Aboriginal history and perspectives from which we could launch ourselves with some safety.

'Conspiracy and Dissent in Australian History'

In Semester 2 2005, Moore and Hart offered 'Conspiracy and Dissent in Australian History' to seventy non-Indigenous Australian students. As with the Brisbane history enrolment, an examination of the students' career 'pathways' indicated that a third were committed to a career in primary or secondary teaching. Moreover, perhaps a further ten could decide to complete a Bachelor of Education after the completion of their Arts degree if the class adhered to previous student career preferences. Hence, the lecturers could tentatively predict that more than half of these students would become schoolteachers and so the learning outcomes sought were guided to an extent by their

desire to impart knowledge that would benefit these students in their future professional careers. As university lecturers who inherently knew that they could not be a substitute for social movements that could transform society's fundamental inequities, they nevertheless felt that their work had the potential to contribute to those movements in essential ways. The lecturers were very aware that their actions concerning Indigenous issues could have far-reaching consequences, especially as this would be the only exposure to such content that some or even most of these students would receive before embarking upon their teaching (and other) careers (QUT 'Virtual' databank).

Unlike 'Brisbane in the 20th Century', the lecture topics were potentially controversial leaving more scope for student disagreement. Also, the principal lecturer, Keith Moore, delivered a larger proportion of the program — an objective of QUT's Indigenisation strategy. Moore presented on Maralinga, the Freedom Ride and Rabbit Proof Fence while Hart presented on Aboriginal deaths in Custody via the John Stephenson book *One Door too Many*. The lectures aroused considerable interest and passion amongst the students — especially during tutorial discussions.

Student Evaluation of Conspiracy and Dissent in Australian History

The examination answers in 'Brisbane in the Twentieth Century' in semester 1 had indicated that many students strongly supported the inclusion of Indigenous content in mainstream Australian studies units, however as already mentioned, the lecturers questioned the validity of this student feedback. At the end of semester 2, the lecturers attempted to obtain feedback on the students' attitudes via a questionnaire. It asked the students to write in a single short essay of perhaps 100-150 words whether the inclusion of Indigenous issues was beneficial, whether the Indigenous content had made them more aware of and more concerned about racial issues and whether the lectures should have been 'presented more or less forcefully'. The questionnaire also asked the students whether there was 'anything else that they could advise' concerning Indigenising the Curriculum in 'Conspiracy and Dissent in Australian History' or in Australian Studies units more generally. The students were asked to be 'brutally honest' in answering these questions. Many, perhaps most, were — and emphasised for the lecturers the politically charged nature of Indigenising mainstream Australian studies units. It also revealed that such an undertaking is, for the lecturers concerned, an exciting challenge.

Because the students answered in the form of a short essay, responses to the above questions could not be apportioned — nor was such specificity the intention of the lecturers. Nevertheless the responses can be grouped. Supportive comments of a general nature included: 'I think the focus on Indigenous issues in this unit has been a good idea' and Indigenous people 'are a crucial part of contemporary society and we are the richer for being informed of them'. 'It is most beneficial especially to students that do not participate in any subjects involving Indigenous culture' was another respondent's comment while a colleague stated 'It has made me more aware — especially deaths in custody and the Maralinga issues'. A further response was 'I had an almost negative perception of Aborigines ... After learning a lot more I found a real respect and interest in Indigenous Issues. ... I am pleased that an effort is being made to close the gap of ignorance. ... Knowledge is the key to eradicating ignorance and the issues raised in this unit sets a good standard'.

Several who specified that they intended to become schoolteachers expressed enthusiasm for the initiative. Their comments included 'It is a good idea to make our future teachers aware of these issues' one stated, while another mentioned that 'I'm planning to be a high school teacher and the concept is of great interest to me. I'd be interested in incorporating it into my future career'. The absence of exposure to Indigenous issues in their schooling was a concern for some. 'I really enjoyed learning more about Indigenous affairs. I found it an eye-opener because I learnt very little

about it at school ... I've ... had my eyes widened' one stated, while another commented 'As a student of secondary education, I am truly worried that when I am a history teacher, I will not have the opportunity to teach Indigenous history and related issues'. Yet another commented 'I don't know much so whatever you do is good. The closest I have come to being educated in Aboriginal matters is creating NADOC Week posters in Year 10. ... I get angry at people who say racist things now'.

Observations on the content provided especially beneficial feedback for the lecturers with one student commenting 'I liked that attention was paid to Indigenous issues throughout the course rather than treating it as a separate issue which could be discarded after the 'Indigenous' lecture'. The student added 'perhaps more could be included on current conspiracies regarding Indigenous rights over the last 10-15 years'. Another suggested 'more on the War of Aboriginal Resistance and how White Australia refuses to acknowledge it as a legitimate war' while another commented that the '*Rabbit Proof Fence* and Maralinga videos were very effective'.

The responses indicate that the different approaches to Indigenous issues adopted by the lecturers aroused interest. Many were praiseworthy. One student commented: 'Victor's forceful style of presentation was fantastic', while another commented that 'Victor's approach was excellent'. 'The message presented was sometimes slightly biased but on the whole for a sensitive issue, it was presented quite well' one explained while a colleague elaborated that viewing the video '*Who killed Malcolm Smith* [was] an excellent way of helping non-Indigenous Australians understand the complexities of the issue. ... We must encourage these studies to diminish racism in our society' the student added. Other responses elaborated upon the differences in approach adopted by the two lecturers with one student correctly observing that 'more than one point of view was presented'. 'I noted a difference in Keith's approach to Victor's which I feel is healthy – Victor appeared rather uncompromising towards 'white bias' on these issues' one said, while another commented 'There was a good balance between Victor's passion and Keith's historian perspective'.

Some students welcomed an opportunity to criticise the approach taken. 'I think the issues should be taught more forcefully – make the students feel more strongly about issues by being more in your face' one said. However others disagreed. 'Beneficial in some ways (raising awareness, different perspectives etc) but in other [lectures] it just seemed to be about political correctness' a student stated, while another commented 'perhaps the messages should be presented less forcefully'. Another agreed, elaborating 'I think some of the messages were delivered rather forcefully and perhaps they should be less so in order for us to make up our own minds'. Yet another student accused: 'I think that you've pretty much stuffed as much Indigenous studies into 'Conspiracy and Dissent in Australian History' as you can without having to change the name of the unit'. Another complained 'why can't I as a student debate some contentious points within an academic environment without fear of politically correct labelling as a racist? I don't think that this is healthy or fair'. For the lecturers such accusations posed a moral dilemma. Should lectures cater for the self-determined requirements of students (assuming that reaching a consensus was possible) or should the content serve a social purpose pre-determined by the lecturer (and the university)? Furthermore, should strongly persuasive arguments favouring socially divisive and discriminatory policies receive toleration or, more deceitfully, should the lecturer adopt the role of biased adjudicator so that the exchange of ideas achieves a predetermined outcome?

Perhaps the email written to Keith Moore a week after the end of semester 2 appraisal by student who lived in a community with a large Indigenous population was the most poignant. He stated:

A lengthy discussion with someone long acquainted with the Indigenous community ... about my comments and discussion with you has caused me to

have a period of self reflection and it is with some contrition I email you now. Although I tried to empathize, I don't think I really fully comprehended Victor's sense of anguish about ... his history. ... I know it can sometimes cause us to dig our heels in on a particular point of view and stubbornly resist another perspective. I thought it was sufficiently important for your research to acknowledge that with the correct knowledge about some matters all of us are capable of learning and changing our perspectives.

Bhabha (1994: 114, 115, 120) claims that hybridity or the third space is 'a separate space — a space of separation — which has been denied by both colonialists and nationalists who have sought authority in the authenticity of origins'. Clearly, the students' responses reveal an absence of consensus concerning introducing Indigenous content into mainstream Australian studies courses — however the questionnaire indicated that some have comfortably embraced this third space of understanding. This diversity poses a dilemma for lecturers. To whom should the lectures be pitched? To those who are strongly committed to Indigenous reconciliation? To the undecided? Or to those who see the inclusion of Indigenous content as an encroachment? Presumably, this will depend upon the lecturer's values — which may well change over time. However, this is a commonplace situation for all people who impart knowledge to others — and it usually results in one's priorities ebbing and flowing. It is a frequently encountered dilemma for all teachers, whether at university level or in primary schools.

So, was it worth the effort?

The end of semester 2 non-anonymous appraisal of 'Conspiracy and Dissent in Australian History' revealed that the Indigenous content reinforced the views of some students and modified long held understandings in light of the material presented for others. On the other hand, some remained undecided and uncommitted and a number either resented the emphasis on Indigenous content or wished to see a less empathetic approach adopted. This reinforced the lecturers' view that we cannot predict students' responses to stimulation. Undoubtedly, these 'brutally honest' observations provided more valuable feedback than the 'good' but insincere or superficial observations received mid-year. It also indicates that the Indigenous content introduced into the 'mainstream' Australian studies units had generated considerable worthwhile critical and ethical thinking and discussion. But so too would have the introduction of other content such as feminist or ethnic Australian perspectives some would argue. And this is a valid point to consider in the light of what transpired. How effective was the introduction of Indigenous perspectives in the respective courses of study outlined above? Despite nearly thirty years of revision history, has Australian studies developed a clearer picture of itself as a higher education discipline that purportedly critically represents the social, contemporary, and historical perspectives of Australia? This paper does not set out to defend any particular stance on this question. We are however, mindful of how important this question is to reflect upon as teachers and scholars interested in how students develop critical thinking and learning skills to pursue scholarship in ongoing and contestable fields of meanings and approaches — particularly in the area of Australian history and cultural studies.

Conclusion

Ramond Williams (1975) has argued that if we can unpack the specific concepts within cultural studies, we are able to unpack and elucidate on the broader structures of meaning. Clearly what it means to be 'Australian' (and un-Australian) and how other non-Australians view such constructions of identity played an important role in how the content and delivery of Australian studies lectures were strategically designed and evaluated at QUT. Through a deliberate intrusion into the normative or common sense understandings of Australian studies (as a belief system), the lecturers set out to test

the parameters of what was or was not conceived to be an 'Australian', a 'non-Australian' and importantly an 'un-Australian' culture and identity. As such, the role of teacher was not just a vehicle for lecturing and imparting new knowledge but a means by which teaching and learning was continually adjusted as a method of research into what students understood or reacted toward.

The negative reactions to the inclusion of Indigenous content in at least one QUT Australian studies unit reminds us as teachers that students do have preconceived understandings and perspectives of where Australian studies should focus and where and what kind of Aboriginal studies should be included. Hart and Moore believe this question sits at the epi-centre of how teaching and learning strategies in the area of Australian studies should be focusing on reform and revitalising how and what we teach. Where do we as teachers draw the line in the sand about how much Indigenous content should be included and by whom? The authors of this paper feel there is no clear answer to this question as teaching is not simply a process of cookie-cutting the course content to fit student-learning outcomes. Instead, it requires a clear vision about the various possibilities that could provide students with some critical learning and research tools. To what extent should we pander to the expectation that Australian studies will simply focus on what Benedict Anderson (1983) has called the 'imagined community' of Australia whereby 'members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion'.

From student feed back it became clear that a dichotomy continues to exist in how Aboriginal Australia and white Australia cohabitate as historical and cultural meanings in the national and cultural identity constructions of students and lecturers alike. Exploring how Indigenous peoples and communities, issues and events are accurately imagined by students as being part of this communion requires careful interrogation, contestation and reflection. The lecturers contend that Australian studies must not simply reinvent the same 'imagined community' but continually explore and challenge issues of identity, class, race and gender if it is to fulfil a worthwhile role in university humanities curriculum for Australian students.

References

- Anderson, B., (1983) *Imagined Communities: Reflections on the origin and spread of Nationalism*, London, Verso
- Beckett, J. (1994) 'Aboriginal Histories, Aboriginal Myths: An Introduction', in *Oceania*, Volume 65, Issue 2.
- Bringing them Home: A Guide to the Findings and Recommendations of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their families*, (1997) Sydney, Human Rights and Equal Opportunity Commission
- Bhabha, H. (1994) *The Location of Culture*, London, Routledge.
- Butz, D. (2002) 'Resistance, Representation and Third Space in Shimshal Village, Northern Pakistan, in *ACME, An International E-Journal for Critical Geographies*, Volume 1.
- 'Embedding Indigenous Perspectives in the Curriculum: Assessing Progress and Identifying Future Directions in Humanities and Human Services' in *Thaanbarraan Indigenous Perspectives Newsletter*, No 3 January 2005, Carseldine, QUT Carseldine and the Creative Industries Faculty.
- Evans, Raymond and Ferrier, Carole (2004) *Radical Brisbane*, Carlton North Victoria, Vulgar Press.
- Hart, V. 'Teaching Black and Teaching Back', in *Social Alternatives*, Volume 22 No 3.
- Hollingsworth, David (2005), 'My Island Home; Riot and Resistance in Media Representations of Aboriginality' in *Social Alternatives*, Vol 24, No 1
- Hollinshead, K. (1998) 'Tourism, hybridity and Ambiguity: the relevance of Bhabha's 'third space' in *Cultures*', *Journal of Leisure Research*, Vol 30, Issue 1, January.
- Hooks, B. (1994) *Teaching to Transgress: Education as the Practice of Freedom*. New York: Routledge.
- Meredith, P. (1998) 'Hybridity in the Third Space – Rethinking Bi-cultural politics in Aotearoa/New Zealand', Paper presented to Te Oru Maori Research and Development Conference.
- Nakata M.N. (2004) 'Indigenous Australian Studies and Higher Education', Australian Institute of Aboriginal and Torres Strait Islander Studies, The Wentworth Lectures – Unpublished paper.
- Phillips, J. (2003) 'Guest Editor's Introduction: Decolonising the Centre', in *Social Alternatives*, Volume 22, No 3.
- Phillips, J. and Lampert, J. (2005) *Introductory Indigenous Studies in Education – The Importance of Knowing*, Frenchs Forest, Pearson Education Australia
- Prosser, M., Ramsden, P., Trigwell, K., and Martin, E. (2003) 'Dissonance in Experience of Teaching and its Relation to the Quality of Student Learning' in *Studies in Higher Education*, Volume 28, No 1, 2003.
- QUT 'Virtual' databank of student enrolment information (2005).

QUT Reconciliation Statement

'Reconciliation at QUT',

<http://www.reconciliation.qut.edu.au/implementation/teachimh.html>

Rutherford, J. (1990) *Identity, Culture Difference*, London, Lawrence and Wishart

Williams, R. (1975) *Keywords: A Vocabulary of Culture and Society*. London: Fontana,

Williamson, J. (2005) 'Embedding Indigenous Perspectives in the Curriculum'
Evaluation Symposium, Unpublished Paper, October.

Williamson, J., Ryan, Y. (2001) Large Grant Application, Project Title: *Developing and Enhancing Indigenous Perspectives in the Curriculum — An Initiative of QUT-Carseldine and Creative Industries*, October 2001

Worby, G. (2004) 'Collaborative Teaching in Australian and Indigenous Studies Inside and Outside the Classroom', in David Carter, Kate Darian-Smith and Gus Worby, *Thinking Australian Studies*, UQP, St Lucia.